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of an argument of which much has recently been made, viz.: that Vital Force is directive and can interfere with a material system without presenting any phenomena which contradict the laws of mechanics. According to naturalism the present configuration of the material system is determined only by its previous, and determines its future states. If, then, interference is possible, it makes an end of this basal law of dynamics.

Well, it seems that such a law will have to go, but not dynamics with it, and after all it is that which is the important thing to keep. From the problems of dynamics, human interference is expressly precluded, so that they are not to be affected by the decision of the question under discussion.

The examination of naturalism, the chain of antecedents and consequents, convinces the author that it is not inconsistent with his belief in purpose. The conclusion is put several times, somewhat hesitatingly, in the form of a question, the argument being that the inquiring human mind cannot rest satisfied with a record of antecedents and consequents, so that naturalism fails to satisfy. If man "feels justified in believing that, in the purpose which unifies, directs, and determines the course of his own experience, there is real causal agency, he cannot escape the conviction that it is in constant relation to a wider purpose, *of the same order of being*, but free from his own petty limitations and imperfections." Again, "Determinism, whether in external nature or in human life, is the expression of purpose; purpose is that which finds expression in determinate sequence."

We are not altogether satisfied with the amiable solution that both sides are right. We are not quite convinced that the rivals are looking at opposite sides of the same shield. Determinism may not be inconsistent with the wider purpose of which our author speaks, but it seems to render our human purposes illusory.

The book is enriched with extremely well selected examples, which serve to make clear and precise the author's meaning and to make the book intelligible and interesting to the general reader.

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AN ANALYSIS OF HUMAN MOTIVE. By F. Carrel. London: Simpkin, Marshall, Hamilton, Kent & Co., Ltd., 1905. Pp. 222.

"Motives may be defined as volitional impulses determining the

performance of acts conducive to the satisfaction of fundamental needs, desires, or aspirations, and, by extension, the mental inhibitions causing forbearance from such acts." The fundamental motives, or the motives under the influence of which the greatest numbers of human acts are performed are: Sustenance, Sex, Pleasure, Self-love, Sympathy, Religion. They are arranged according to their importance in the general plan of conduct. This order is, however, liable to be "interverted" in individual cases; *e.g.* the religious motive, although "supplementary and contingent," may become all-pervading.

The division of motives into a series of six does not seem to be based on any principle. Mr. Carrel admits, indeed, that it is arbitrary but thinks it will stand the test of experience. The order in which the motives are placed appears arbitrary also. For Pleasure is put third on the above list, and yet it is said that "all actions converge towards the satisfaction of the pleasure motive."

The author's chief purpose is ethical. He analyzes motives and traces their influences on conduct in order to determine the ultimate end to which they tend, and the means by which the best conditions of that end may be produced.

The treatment is popular and somewhat superficial. But the book is not without interest. A noteworthy feature is the discussion of the motives which influence women.

DAVID PHILLIPS.

RADYR, CARDIFF.

SKIZZE EINES MORALSYSTEMS ALS PRAKTIISCHE GRUNDLAGE DER KÜNFTIGEN WELTRELIGION. Von Th. Rudert. Leipzig: Th. Knaur, 1905. Pp. 41.

The philosophic system of the author of this little book I conjecture to be a mentalistic monism, in which human actions are a progressive development from a lower grade of mental activity to a higher, the lower including and presupposing the higher, and so on. From the right insight into moral action the author expects the replacement of Christian dogmas by a species of mentalist pantheism, and the general prevalence of tolerance and sympathy. Reference is made on the title page and elsewhere to another work by Herr Rudert "Das letzte Wort der Philosophie," which I should read with much curiosity. Without more knowledge of the author's philosophic position, it is very difficult to un-